

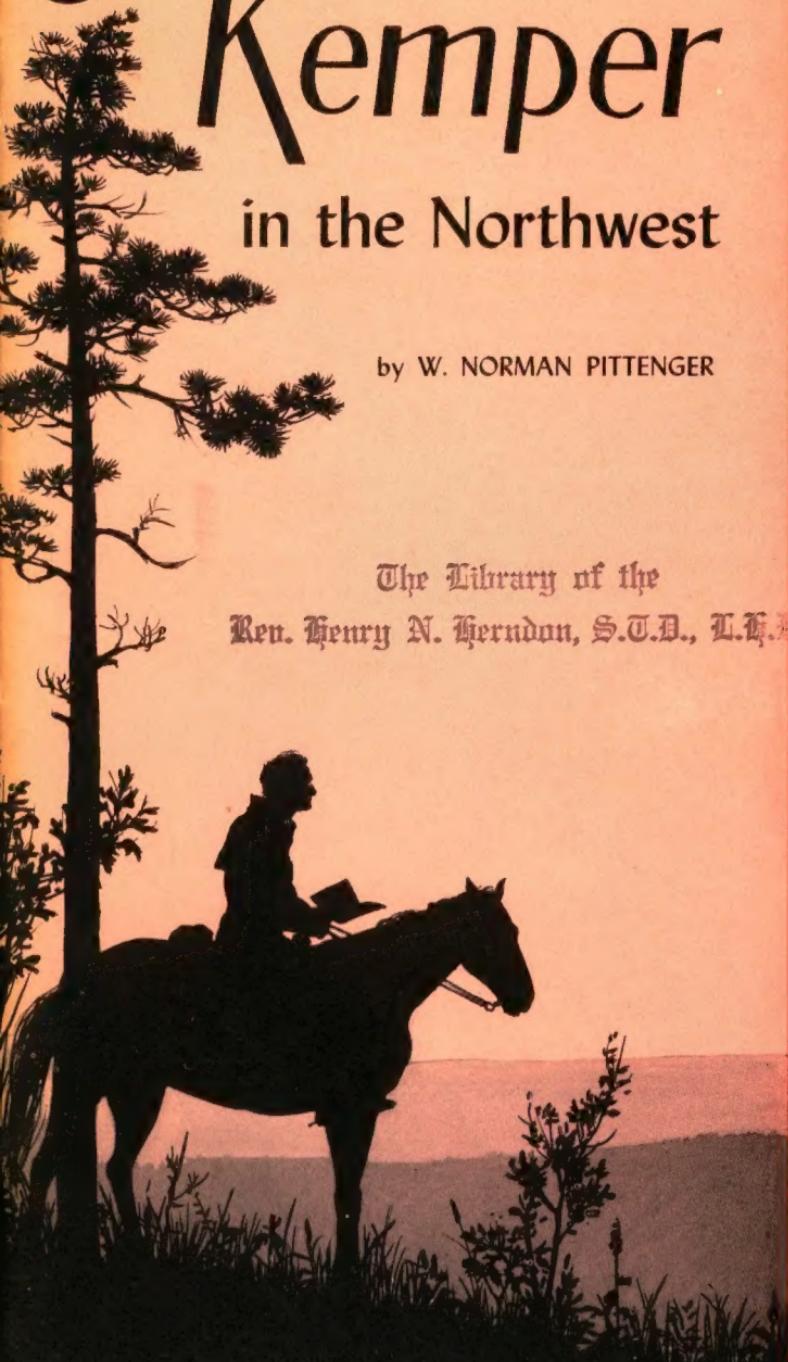
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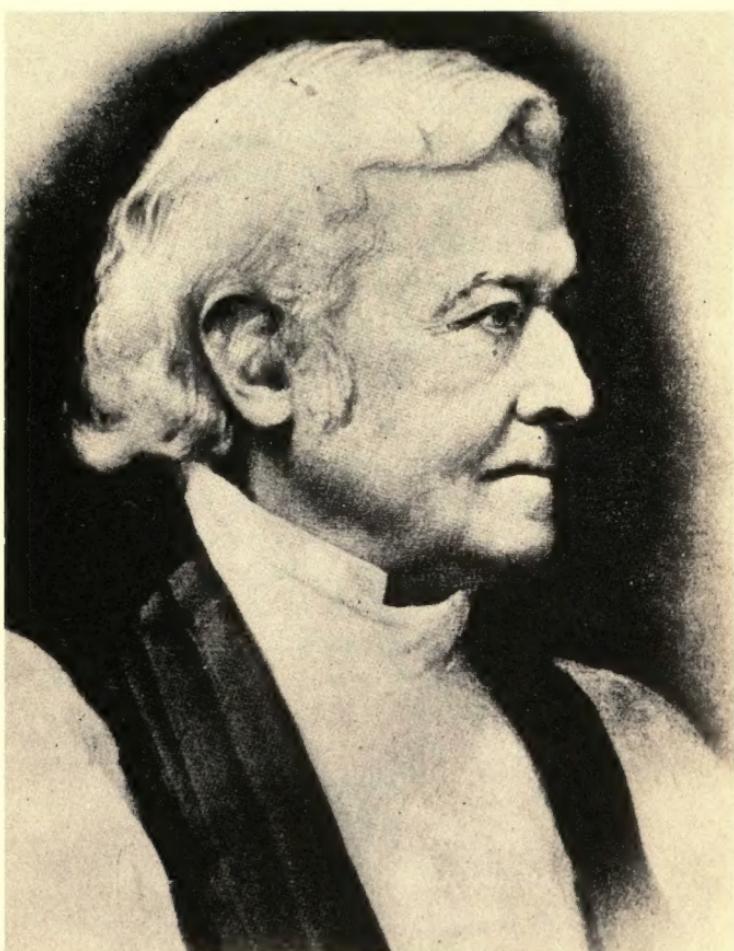
Jackson Kemper

in the Northwest

by W. NORMAN PITTINGER

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JACKSON KEMPER
First Missionary Bishop

Kemper in the Northwest

by W. NORMAN PITTENGER

TO the modern American, familiar with the bustling and well-populated midwest, it is almost incredible that only a hundred years ago most of this area (then called the Northwest) was wilderness, with but a few small settlements and fewer towns. For the Episcopalian today, who knows of the flourishing dioceses and the large numbers of church people throughout this part of the country, it is equally hard to believe that at the time of Jackson Kemper's first visit to Green Bay, Wisconsin, the Episcopal Church was almost unknown among the folk who lived in the sparsely settled territory. That was in 1834. Forty-six years later when Kemper died, the work of the Episcopal Church was firmly established, diocese after diocese had been founded, and the number of churchmen was in the hundred thousands. A major portion of the devoted labor that made this change possible was due to this Apostle of the Northwest, Jackson Kemper, whose life of missionary service to the Lord Jesus Christ is one of the thrilling heroic stories in the annals of the Episcopal Church.

Kemper was born in 1789 at Pleasant Valley, near Poughkeepsie, New York, of a family whose ancestors on the paternal side came from the German Rhineland. Resident in New York City during his boyhood, he was a student for a time at Cheshire Academy, an Episcopal school for boys in Connecticut; and then at Columbia College, from which he graduated in 1809. He studied theology under Bishop Benjamin Moore of New York and John Henry Hobart, then assistant at Trinity Church, and was ordained to the diaconate in 1811 by Bishop William White. Three years later he was made priest, after serving as assistant in Philadelphia, and almost at once left on a long missionary journey under the direction of the Society for the Advancement of Christianity. It was his second such trip, for in 1812 he had travelled through western Pennsylvania, entering Ohio as the first Episcopal missionary, baptizing, preaching, and celebrating the Holy Communion wherever he found two or three churchmen. After a number of years in Philadelphia, Kemper served from 1831 until 1835 at St. Paul's Church, Norwalk, Connecticut. Such are the bare facts of the early life of a young man who was known for his deep spirituality, gentle character, and affectionate interest in his family, parishioners, and friends.

HUMBLY WITH TREPIDATION AND JOY

A VISIT to Wisconsin in 1834, in company with his old friend James Milnor, fired Kemper's zeal for spreading the work of the Church in regions yet unopened, and so it was that when the General Convention of 1835, filled with a new missionary spirit, elected Jackson Kemper as Missionary Bishop of In-

diana and Missouri, he accepted—humbly, and with considerable trepidation, but with joy that he might have a part in bringing the Gospel of Jesus Christ and His Church to the new territories of the West. He was consecrated bishop on September 25, 1835, in St. Peter's Church, Philadelphia, by the Presiding Bishop, William White, and five other bishops. Now the romantic adventure, sustained by unflagging Christian courage, was to begin.

A month after his consecration Bishop Kemper left for his new charge, accompanied by his friend Samuel Roosevelt Johnson, recently ordained to the ministry. They went first to Indiana where in the entire state there was, they discovered, but one Episcopal priest and he had no church building. Travelling through the southern part of Indiana, they selected Albany and Evansville, then the only towns of size—the first with 3,000 inhabitants, the second with about 700—as suitable places for missions. Thence they went to St. Louis, Missouri, then a community of some importance, but without a clergyman, although an Episcopal parish had been formed there.

The midwest had already seen the missionary labors of Philander Chase, who had moved from Ohio into Illinois, founding missions at many places through the region, including the few established places of worship which Bishop Kemper found on his first tour of inspection. Despite the marked differences between them, Kemper and Chase worked in collaboration. Bishop Kemper, for example, consecrated the church at Jacksonville and organized the parish at Alton, both on behalf of Bishop Chase. It was while Kemper was engaged in these labors in Illinois that he crossed

the Mississippi River to Iowa and established a mission in Dubuque.

MILWALKY IN OUISCONSIN

IN 1836 Kemper heard of what was called "Milwalky in Ouisconsin." He had known and visited the Green Bay mission; now he conceived the idea that "Milwalky" would be an ideal spot for another center of the Church's work in that area. Before he could embark upon the project, however, he was called back East to report on his labors and to undertake to interest clergymen in the new missionary field.

Two events are worth notice before we examine the work of Kemper in Wisconsin, with whose history his name is so closely linked. In 1837 the bishop made an extended tour of the district assigned him, laying the cornerstone of a church in Crawfordsville, Indiana; organizing Christ Church parish in Indianapolis; visiting the famous communistic settlement at New Harmony; and in the autumn crossing Missouri to Fort Leavenworth and briefly pressing beyond into the Indian Territory. His account of the journey is worth quoting:

I have now [he wrote] experienced a little of western adventure, and really entered into it with much more spirit and enjoyment than I could have imagined. . . . Shall I tell you how we were benighted and how we lost our way; of the deep creeks we forded and the bad bridges we crossed; how we were drenched to the skin, and how we waded for half-an-hour in a slough, and the accidents which arose from the stumbling of our horses? But these events were matters of course. We had daily cause of thankfulness and praise. . . . What a proof of the sluggishness of our movements is the fact that, so far as I can learn, I am the first clergyman of our Church who has preached at Columbia,

Boonville, Fayette, Richmond, Lexington, Independence, and Fort Leavenworth—in a word, I have been the pioneer from St. Charles up the Missouri!

The other important event is Kemper's long tour, on behalf of Bishop Otey of Tennessee, then ill with fever, through a vast area of the South: Natchez, New Orleans, Mobile, Pensacola, Tallahassee, Macon, Montgomery, Greensboro, Tuscaloosa, and back to New Orleans. Within four months he had visited all the parishes in Louisiana, Mississippi, Alabama, Georgia, and Florida. He had confirmed hundreds of candidates, consecrated eight churches, and ordained two deacons to the priesthood. His comments on the tour are significant. Writing home on the need for at least fifty missionaries in the area he had visited, he asks "Is climate ever to be taken into consideration by those who have solemnly bound themselves at the Altar of God?"

LARGER RESPONSIBILITIES

IN 1836 the State of Wisconsin was separated from Michigan. The people of the Green Bay mission, which Kemper had visited some years before, consequently sought to be put under the jurisdiction of the Bishop of Indiana and Missouri. The General Convention of 1838 gave Wisconsin into Kemper's charge, and added Iowa to his oversight as well as the whole of the Indian Territory north of latitude 36° 30", a vast expanse of land that made Kemper known as the Missionary Bishop of the Northwest.

The youthful bishop was undaunted by the responsibilities that had been assigned him. He travelled constantly, usually on horseback—"his saddle-bags con-

tained his worldly goods, his robes, his communion service, his Bible and his Prayer Book." The strictly evangelistic tours with which he had begun his episcopate changed gradually, as he started missions and found priests to man them, into long journeys of episcopal visitation. But he never lost his missionary zeal nor his pastoral concern. Everywhere he went he found opportunity to preach to new settlers, to baptize, to celebrate the Holy Communion, as well as to confirm those prepared for him by the local clergy.

From the first Jackson Kemper felt a responsibility for the Indians in the Wisconsin area, perhaps more acutely because of his early visit to the Green Bay mission in 1834. Work was carried on with Indians there, and also started in the Indian Territory west of Missouri among the Senecas whom the government had settled there. By 1839 the bishop was able to consecrate Hobart Church at the Oneida Mission in Wisconsin, the first consecrated church building in the State. This was the same year in which Kemper made repeated appeals for men to assist him in Iowa and Indiana. It was obvious to him that his vast jurisdiction must soon be divided if the work of the Church was to grow under close supervision—diocesan bishops were needed in both Iowa and Indiana.

Convinced that more men must offer themselves, in 1840 Kemper made a visit to the East to seek clergy who could be made to see the challenge of the work in the midwest. Spending some time at the General Theological Seminary in New York, Kemper brought new vision to the students there. As one of them wrote:

Bishop Kemper was here, and addressed us on Friday night last. He gave great satisfaction, and made us more

proud of our missionary bishop than ever before. His two chief wants at the west are *means* and *men*: the first, to found seminaries of learning to be under the control of the Church; the second, labourers to assist him in preaching the gospel. The good bishop spoke very plainly respecting the kind of men he wanted, the burthen of which was—self-denying men willing to go there and endure every species of hardship for the sake of Christ and his Church.

As is so often the case, such a plain-spoken and challenging appeal to the spirit of adventure brought results. About half-a-dozen students of the seminary organized themselves to go out to work under Bishop Kemper. Their plan was to “constitute a religious house under a superior,” to preach and to teach, and thus to give the bishop a nucleus for a growing missionary enterprise in Wisconsin. Three of the group went out in 1841: James Lloyd Breck, William Adams, and the younger John Henry Hobart. Their work began in Waukesha in that year, but in 1842 they moved to Nashotah, a tract of land purchased with funds that Hobart had obtained in the East. The mission was set in one of the loveliest areas of Wisconsin, nearly central in the state. The little community lived by a rule of life, rising at five o'clock, with services at stated hours during the day. Students were soon gathered to begin preparation for the sacred ministry, and thus a start was made towards fulfilling Bishop Kemper's great dream of providing his own clergy. In February, 1844, there were thirteen students, and the following May saw the first ordination. Today, more than a century later, Nashotah House remains one of the important theological schools in the Episcopal Church.

UNTIRING IN TRAVEL

ALL the while Kemper was untiring in his travels. In 1842, for example, he spent March in Wisconsin; April in Indiana; May in Missouri and Indiana; June and July in Missouri and Iowa; August through October in Wisconsin and Iowa; November in Missouri; and December in Indiana. He preached in 1843 more than two hundred and twenty times "in churches, schoolhouses, upper rooms, and barns." Indeed, he spoke in other places, too, for we read in his journals that often the only available place for a service was in a saloon, and he willingly accepted the owner's offer to lend his premises.

Throughout these years Kemper continued his periodic visits to the East in search of men and money to carry on his missionary work. His addresses on these trips reveal his courage and spirit. Speaking at St. Paul's Chapel in New York on one occasion, he concluded with these words:

With respect to the western portion of our country, the mighty west, the seat of future empires, from whence the arts and sciences and, if we are faithful to our trust, the elevating and holy doctrines of Christianity in all their vital influence are to extend far and wide, through Mexico and the almost boundless plains of South America to Cape Horn and the Isles of the Pacific. . . .

In the west, amidst the wildest speculations, the most intense excitement, and the all-absorbing desire to be rich —even there the Church *has* been planted, and in many a village is to be found a band of faithful worshippers. . . .

To theological students, in whose welfare I am most truly interested, I can speak with plainness. . . . The spirit to be cultivated at the schools of the prophets is the spirit of unreserved and entire devotion to the cause of Jesus Christ and Him crucified. The heart, the whole heart is required.

Or again, appealing for the best men to offer themselves for work in the mission field, he wrote,

Able men, thoroughly instructed as sound divines, and prepared to refute every error, and only such, should come to the west. . . . The post demands skilful, vigilant, and brave soldiers, ready to endure hardships for the great Captain of our salvation.

Jackson Kemper was describing himself in these words, though he would have been the last to recognize or acknowledge it.

In 1851, relieved of the burden of duty in Indiana by the appointment of Bishop Upfold, Kemper gave himself energetically to establishing new missions in Iowa and in Minnesota, turning his attention as well to Kansas and Nebraska. By 1854 Iowa had been placed under its own bishop, and in 1857 still another diocese was organized in Minnesota. So the extraordinary work went—first Kemper's establishment of mission stations, then the consolidation of the work and the building of churches; after that the gradual organization of a group of parishes, then the final achievement of the formation of a new diocese.

BISHOP OF WISCONSIN

IT was in 1854 that Kemper accepted his election as diocesan of Wisconsin, the section which in many ways was nearest his heart. Until 1859 he carried on the pioneer work of a missionary bishop in the adjoining areas as well, but in that year, at the age of seventy, he resigned his missionary responsibilities to devote himself wholly to the task in Wisconsin.

I now with deep emotion [he wrote] tender to the Church my resignation of the office of missionary bishop,

which, unsought for, and entirely unexpected, was conferred upon me twenty-four years ago. Blessed with health, and cheered by the conviction of duty, I have been enabled to travel at all seasons through Indiana, Missouri, Wisconsin, Iowa, and Minnesota, and partly through Kansas and Nebraska. . . . If anyone, perhaps I can realize the immense field of labour and final triumph that is before us. Let our missionary bishops be increased—let them be multiplied. The west, the mighty west, demands immediate and thorough attention. Thus far, what we have even attempted, has been as it were, a drop in the ocean. What ought we to do for Pike's Peak (soon to be organized into a territory) with its one hundred thousand inhabitants? What for New Mexico, Dacotah, Deseret, and those other vast regions, both south and west, into which the hardy emigrant is pressing, and where, I fear, before we act, there will be a million of people, and among them a goodly number who once enjoyed all the sacred privileges we now possess?

Courage, vision, deep devotion, gentleness of spirit, readiness to answer the call of duty: these are the qualities which made Kemper great in his missionary vocation. And he continued to show them in his remaining years as Bishop of Wisconsin. But at the age of seventy he was no longer able to make those long and arduous journeys which for a quarter-century had been habitual with him. He no longer went "for twenty miles in a driving snowstorm without seeing a house," or shared "with eleven others the shelter of a single-room loghouse, the snow drifting in heaps upon the middle of the floor." Yet although now settled for the first time in a permanent home, humorously called The Palace and located next to Nashotah, his continuing labors were not without their rigors.

These are the days when, seeking to reach the extreme northwestern point of his diocese, he was caught

in a sudden and violent storm on Lake Superior, and alone among the badly frightened passengers on the ship maintained "the perfect self-possession of faith." These are the days of his constant travel by plank-road, primitive train, or open buggy, sometimes at a temperature of fifteen below zero, to keep his Confirmation appointments. In 1860, at the age of seventy-one, Kemper's record included twenty-six visitations, over three hundred confirmations, thirty-three baptisms, fourteen ordinations, five parishes organized, four church cornerstones laid, two episcopal consecrations, and attendance at the sessions of General Convention!

In 1866 Kemper at last received assistance in his labors. William Armitage, who had been rector of St. John's Church in Detroit, was elected assistant Bishop of Wisconsin. The venerable missionary and his assistant worked happily together, but soon both saw that the diocese had grown too large and covered too extensive an area, even for two bishops. In 1868 they began to plan for the division of Wisconsin into several jurisdictions. Five years after Kemper's death the first separation came when Fond du Lac was made a diocese that included a portion of the State.

A MAN OF ORDERED LIFE

IN the last years of Kemper's life we have a clear picture of the bishop's life and habits, given by Greenough White:

He [wrote Dr. White] rose early, at five o'clock in summer and six in winter, and attributed his established health in large measure to his habitual morning bath in cold water. . .

At quarter before seven he had family prayers, and at

seven breakfasted, always taking two cups of coffee with a great deal of sugar. . . . The rest of the morning he spent in his study, preparing for official duties, attending to his correspondence, making up his accounts, and reading. He made it a rule to read daily in his Greek New Testament and in some solid book, preferably of divinity, and generally found time to do some light reading beside, making it a point to keep up with the news of the day through journals and reviews. . . .

At one o'clock he dined with his family, and frequently had guests. . . . In memory of [Bishop] White, he always had his candidates dine with him immediately after their ordination. His house became a gathering place for the clergy, and he entertained distinguished visitors from the east, in increasing numbers after Nashotah became a station on the railroad between Milwaukee and the Mississippi. His was a liberal soul; and so simple were his tastes and so perfect his economy that out of his annual missionary stipend of fifteen hundred dollars he was able to give largely to struggling missions in his field; there was probably no one in the Church who gave away more in proportion to his income than he. He hardly ever had wine upon his table, one of the few exceptions being Christmas day, which, after he had formed a home in Wisconsin, he always tried to spend with his family. He sometimes drank a little beer, but weeks and months would often pass without his touching it. He liked desserts, having a taste for sweets, as he had also for bright colours. . . .

After dinner, if weather permitted, he would drive for hours or ride horseback, for he never acquired the habit of taking a nap in the afternoon. He liked to be much in the open air, and to this he owed the firm health of his maturer years. . . .

He was considerate of his domestics, and they revered and delighted to serve him. He preferred to help himself as much as possible; carried his own portmanteau on his travels; and never coveted precedence or expected to be waited on. . . .

He had a horror of debt as of a plague, impressing it upon his clergy, and earnestly discountenanced ambitious schemes of church building beyond a congregation's means. . . . Connected with this attribute was his con-

scientious recognition of social obligations; all through his episcopate, as time and strength permitted, he was particular about making and returning calls. . . .

At supper, which was at six o'clock, he always took two large cups of tea, very much sweetened; and afterwards sat and talked with his family and friends. At nine he had prayers, and retiring immediately after, was in bed by ten. . . . He slept without waking until daybreak.

Sunday he kept as a day of holy rest and refreshment, equally removed from the strictness of the Presbyterian and the laxity of the Romanist. He always appeared at both morning and evening services; paid pastoral visits to the old and infirm; and gave such Christian hospitality as did not encroach upon his servants' rest. He never read newspapers on that day, or travelled if he could possibly help it. His children looked back to the Sundays spent with him as to glimpses of Paradise on earth; and Christmas was the crown of all the year. Every Twelfth Night he entertained the students of Nashotah. . . .

Here, in the idiom of the time, is the picture of a man of ordered life, family affection, careful and abstemious yet joyful and goodly habits. Central to it all was his deep religious faith and practice.

CONFORM TO THE PRAYER BOOK

OF these last we have our best glimpse in Kemper's journals. He never liked to talk much about his personal religious experience, which from earliest days he had felt too sacred to be made the subject of conversation. But his writings betray his deep devotion to the Holy Eucharist, his long periods of quiet prayer, and his frequent and searching self-examination. Never was there a more devoted or loyal churchman than Kemper. On one occasion he gave expression to his feelings in these words:

Reflection and inquiry have convinced me . . . that it is our sacred duty to rally with more and more enthusiasm

about the Book of Common Prayer, the Articles, and the Ordinal. They contain the best summary of gospel truth, I verily believe, that can be found in the world. They richly deserve our affection, obedience, and gratitude; and they are intimately connected with the purest and best ages of the Church. Here let me record my conviction that I consider the services for the administration of the Holy Communion full of most solemn and evangelical truths, and that the language and sentiments of the Catechism and Baptismal offices are entirely sanctioned by the primitive Church and by the Holy Scriptures. . . .

To those who would alter or omit, as well as to those who would add to the established and well-known sacraments, rites, ceremonies, and phraseology of the Church, I would say with affection and solicitude, why offend and alarm the vast majority of your brethren, not a few of whom have joined us from the conviction that we had the truth as it is in Jesus in all its integrity, and that our worship when duly and solemnly celebrated, is sanctioned by the Church of primitive times, and is as near perfection as we can attain to on this side of eternity.

Shun as a pestilence [exclaimed Kemper on another occasion] pride and arrogance, inordinate self-conceit and total want of reverence—the crying sins of our age—and conform to the minutest injunctions of the Prayer Book.

EVANGELICAL TRUTH AND APOSTOLIC ORDER

BROUGHT up as a young man in the conservative traditions of High Churchmanship, before the new influences of the Oxford Movement, Kemper had learned from William White the need for tolerance and generosity in understanding. He combined in his own person an exalted view of the Church and its ministry and sacraments with a willingness to be friendly with those of other Churches. His loyalty to the Church of his fathers led him to laud the “scriptural principles of the reformation of the Church of England,” speaking of the Anglican divines who suffered persecution dur-

ing that period as "our great and glorious English reformers, whose blood enriched the Church." The Anglican tradition was, he affirmed, "wonderfully and delightfully conformed" to Scripture; and he called upon his clergy to support always the "primitive symbols, evangelical worship, and admirable articles" in which that tradition is enshrined.

The liberal movements of the 'sixties of the last century alarmed Kemper, as they did so many of his fellow churchmen. The new Biblical criticism seemed to him "impious" questioning of "some of the truths of that inspired volume." He could not see, as we do now, that the spirit of true liberalism is as much a part of the Anglican outlook as is loyalty to the ancient tradition of the Church and the centrality of the Holy Scriptures. Kemper's primary concern in this matter, however, as in his strong criticism of all extremes, was related to his missionary task. He combated any teaching which, in his judgment, modified the truth of the Gospel or minimized man's need for salvation through Christ, as well as any which added to the things necessary for salvation. Yet his vigor was tempered with charity for those who held other views and with the urgent desire to win them to what he believed to be a better mind. Jackson Kemper's motto was actually that enunciated by his former teacher, the elder Hobart: *Evangelical Truth and Apostolic Order!* And all the time it was his zeal for the souls of men, his yearning that they should know the Saviour and find life in Him, which motivated his actions and governed his words. First and last, he was always a missionary.

Kemper's passionate zeal, his vigor in action, his devotion to our Lord, his brave and firm stand for

Christ and His Church—these are the things he has left behind him in the missionary annals of the Church. The Apostle of the Northwest worked in his own land, never once did he venture outside it, even to attend the Lambeth Conference of Bishops in 1867. His consuming passion was for the conversion of his own countrymen to the Gospel. Yet he did not forget nor neglect the foreign missionary work of the Church. He gave generously of money and interest, but his heart was in the untouched areas of the United States, the vast stretches of the new West, areas where the Gospel was not preached nor the Church yet established.

A VENERABLE FIGURE

IN 1869 Bishop Kemper presided over his last diocesan convention in Wisconsin. He is described at that meeting as “a venerable figure, with benignant countenance . . . a crown of snowy hair.” After the convention he made the journey into Minnesota to Faribault, where he consecrated the historic cathedral that marks the spot where so much of the work of the Church in the West centered. The next year, at the age of eighty-one, Kemper died. He had lived to witness the transformation of the entire section of the country whose people he had served so well. He had organized six dioceses, consecrated a hundred churches, ordained more than twice that number of men to the ministry, and confirmed upwards of ten thousand people. And the eighty-odd years since his death have seen the seed which he sowed yield harvest a hundred-fold. Few men could ask more than the words of praise uttered by the preacher at Kemper’s funeral:

Our witness, though man’s witness is nothing to him

now, is that he bore himself right manfully, loyally, and faithfully, as a true bishop and ensample of the flock, and that the memory of his faithful life is a precious legacy to us and to our children, for all time to come.

A precious legacy, and what is that legacy? There is a descriptive phrase used of Jackson Kemper by Dr. Howard M. Stuckert that sums it up; he was "a faithful pastor, a studious priest, a lover of people and of adventure for Christ."

A faithful pastor. Surely no one can know even the bare outlines of Kemper's life and work without the conviction that here was a man whose loyalty to duty, whose devotion to his Church, whose firmness in the central Christian proclamation, cannot be questioned. Nor can we fail to see clearly his devotion to his people. The zeal and devotion of the Church throughout the midwest owes much to the spirit of him who was its chief pastor in the early days.

A studious priest. From his school days to his last months on earth, Kemper was an habitual reader and a man of deep thought. He may not have been a great scholar—indeed, he had little time for a purely intellectual life—but he was both alert to the currents of thought in his time and constantly refreshed by knowledge of the great writings of the Christian tradition. And particularly this was true of the works of the famous Anglican divines; Hooker, Pearson, Bull, Butler, and others of our own tradition were his favorites.

A lover of people and of adventure for Christ—above all, this was the mark of the true missionary spirit. Here is the secret of the power of Jackson Kemper, an apostle of the Lord Jesus Christ in our own land. His journals are filled with that care for men

and women, that concern for their needs, that urgent desire to bring them to newness of life in Christ, which sent him out to be a missionary and carried him through the long years of struggle. Adventure for Christ was the clue to it all. Early in his ministry he wrote, in a prayer addressed to our Lord:

O wonderful was thy condescension and infinite thy love! And can we refuse to imitate the pattern which thou hast set us? . . . Enable us to be continually given to all good works, and in imitation of thee to delight in benefiting the bodies and souls of men.

Central in Kemper's ministry was an obligation which he noted in one of his first sermons after his ordination: "One simple truth: this is the will of God." To do the will of God was his life. And since the will of God is that we bring to men and women the grace and power, the forgiveness and the love, brought to us through Christ Himself, Kemper gave his whole life, willingly and without reserve, to the mission of the Church. For the Church is above all a missionary fellowship—as Kemper so well knew: "As the Father hath sent me, even so send I you."

For Further Reading

The Episcopal Church in the United States: 1789-1931, by James Thayer Addison (New York, Scribners, 1951).

An Apostle of the Western Church by Greenough White (New York, Whittaker, 1900).

The Historical Magazine of the Episcopal Church: Jackson Kemper Number, Volume IV, No. 3, September, 1935.

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Prayers

LORD Jesus, who didst stretch out thine arms of love on the wood of the cross, that all men might come within reach of thy saving embrace; Clothe us in thy Spirit, that we, stretching forth our hands in loving labor for others, may bring those who know thee not, to the knowledge and love of thee, who with the Father and the Holy Ghost livest and reignest one God, world without end. *Amen.*

OLORD Jesus Christ, who didst charge thine Apostles that they should preach the Gospel to every nation; Prosper, we pray thee, all missions both at home and abroad; give them all things needed for their work, making them to be centers of spiritual life, to the quickening of many souls and the glory of thy holy Name. Support, guide, and bless all who are called to vocations in thy Name, and grant that with thine abundant help they may build thy Church everywhere to thy honor and glory, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

ALMIGHTY God, we yield thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, and for the examples of all thy priests, missionaries and leaders whom thou has made lights of the world in their several generations. We beseech thee that we may have grace to direct our lives after their pattern of devotion and service; that, this life ended, we may be made partakers with them of the glorious resurrection and the life everlasting. We ask it in the Name of Jesus Christ our Saviour. *Amen.*

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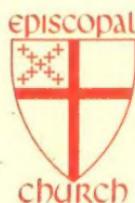
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